

# THE SWORD OF THE LORD

*and of John R. Rice*

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20.

An Independent Religious Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Sin, Modernism, and Denominational Overlordship

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Office: 201 East Tenth St., Phone 6-6888

## BIBLE CORRESPONDENCE ON MATTHEW

This is a BIBLE STUDY, not a sermon. You cannot do the work without the Bible open before you. Please take plenty of time and *read every verse mentioned in these lessons, look up every reference.* "STUDY to shew thyself approved unto God." Only by hard study and prayerful meditation will you get the riches of the Word of God. Be sure to humbly ask the Holy Spirit to guide you in your study. Take plenty of time and you will find riches better than silver, gold, rubies and diamonds.

### Chapter One

From earliest times it has been agreed that this first gospel was written by "Matthew the publican" as he calls himself (Matt. 10:3). The story of his call to follow Jesus is given in Matthew 9:9, Mark 2:14, and Luke 5:27-29. Notice that Mark and Luke call him Levi. Mark gives the name of his father, Alphaeus. The publicans were tax collectors, usually dishonest extortioners, often rich and always hated by the Jews. It is remarkable that Matthew, even after the death and resurrection of Christ, still called himself "Matthew the publican."

The book of Matthew is the longest of the four gospels, Matthew, Mark, Luke and John. It is called "The Gospel According to Matthew." The "gospel" means good news of Christ's life, death and resurrection. See Paul's definition of the gospel in I Corinthians 15:1-7 and you will understand why the book of Matthew is a "gospel" and the book of Romans or Acts is not. All books of the Bible are the Word of God, but these four which tell of the life, death and resurrection of Jesus are particularly called the gospels. Let the beginner learn now to compare Matthew, Mark, Luke and John to find the same events. The first three are called the "synoptic gospels" because they follow about the same chronological order and give many of the same events. The book of John differs more widely. Each separate gospel gives many events and teachings that the others do not give. Each one is a divinely inspired and accurate account of events as far as it goes.

VERSE 1. "The book of the generation of Jesus Christ, the son of David, the son of Abraham."

A careful study of this verse will show the viewpoint and emphasis of the book of Matthew as it differs from the other gospels. Compare it with Mark 1:1, "The gospel of Jesus Christ, the Son of

God" with no genealogy, since Christ, in Mark, is pictured as a servant though the Son of God. Luke begins with human events and then in Luke 3:23-38 the genealogy begins with Jesus and traces Him back to Adam, so Luke is primarily the gospel of Jesus as the "Son of Man," the God in human form, with human temptations which He overcame, human compassion for all men, the Christ of the Gentiles as well as the Jews. In Luke Jesus repeatedly calls Himself "the Son of man." Compare this also with John 1:1-5. The book of John was written to prove that Jesus was the Son of God (John 20:31), and His human ancestry is not discussed but the inspired Word leaps back to the ages before the creation when Christ was with the Father and equal with God, "in the beginning."

Now the gospel of Matthew is the story of "Jesus Christ, the son of David, the son of Abraham" (Matt. 1:1).

"THE SON OF DAVID." Jesus Christ is descended from David and so inherits the eternal covenant to David's seed. Read that covenant in II Samuel 7:4-17 and in I Chronicles 17:4-15. God promised David that in the future He would establish David's throne at Jerusalem, with David's seed upon that throne "forever." The only way that can possibly be will be for (CONTINUED ON PAGE 3)

### Sample Lesson On Matthew

Be sure to read the Bible study on the first chapter of Matthew printed here. This is a sample lesson of the course which will be given in twenty-eight lessons, each lesson covering one chapter. They will be sent weekly for twenty-eight weeks, followed by examination questions on the whole book. Examination papers will be graded and returned. Each pupil will have the right to ask for individual help by mail by enclosing postage. The price for the course is only \$1.50 which is expected to barely cover the cost of postage, stencils, paper, ink and stenographic help. The director of the course will get nothing but joy and his great labor.

Write John R. Rice, 201 E. Tenth Street, Dallas, Texas. Enroll today! The Scripture commands, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

## Twenty Ministers Confer On Bible Institute

Last Monday about twenty Fundamentalist Baptist ministers gathered at the Fundamentalist Baptist Tabernacle, Dallas, for a time of fellowship, counsel and prayer concerning a Bible Institute for year-round training of preachers and Christian workers in the Southwest. The editor of *The Sword of the Lord* has for some years had pressed on his heart the need for real Bible training for preachers, Bible teachers, soul winners and gospel singers in the Southwest. Others have likewise felt the moving of the Spirit in this line. So letters of invitation went out to a number of pastors and other ministers who, we thought, would be interested. Among those present were the following:

Rev. H. C. Ownbey, pastor Bible Baptist Church, Oklahoma City.

Rev. H. B. Hensley, pastor Allen Avenue Baptist Church, Ft. Worth.

Rev. R. B. Fox, pastor Fundamentalist Baptist Church, Burkhardt.

Rev. W. O. Majors, pastor Lamar Street Fundamentalist Baptist Church, Greenville, Texas.

Rev. Harold T. Pultz, pastor Fundamentalist Baptist Church, Mineral Wells, Texas.

Rev. I. D. Mangum, pastor Bible Baptist Church, Dallas.

Rev. Tom Masters, pastor Cal-

vary Baptist Church, Chickasha, Oklahoma.

Rev. E. L. Banta, associate pastor Bible Baptist Church, Oklahoma City.

Rev. Richard Ausburn, pastor Parkview Baptist Church, Dallas.

Rev. Joe B. Rice, pastor Fundamentalist Baptist Church, Sherman.

Rev. Loys Vess, pastor First Baptist Church, Slidell, Texas.

Rev. Bill Rice, pastor Taylor Street Baptist Church, Gainesville, Evangelist K. T. Finley, Chicago.

Rev. Willis Nichols, Burkhardt, Texas.

Rev. Reaves, Dallas.

Rev. Leonard Barnes, Dallas.

Rev. George Sullivan, Gainesville, Texas.

Rev. L. W. Goodwin, Dallas, besides a good number of pastor's wives, several laymen and ministerial students. Besides those present, letters came from Rev. P. T. Stanford, pastor Tabernacle Baptist Church, Ponca City, Oklahoma, from Rev. L. O. Engleman, pastor First Baptist Church, Hallettsville, Texas, Rev. C. A. Henry, pastor of an independent premillennial Baptist church at Austin, who wrote ahead of time expressing their regret that they could not come on such short notice but stating their earnest desire for a great Bible Institute to be founded in the Southwest. Rev. T. D. Sumrall of Amarillo could not be here but we received today a most kindly letter expressing his regret and prayerful interest. Rev. Sam Morris of the Voice of Temperance Broadcast who was with us all day Sunday could not stay for the conference of ministers but went over the whole matter with the editor, expressed his earnest sympathy and his cooperation. Rev. Scott Hickey, pastor Fundamentalist Baptist Tabernacle, Decatur, Texas, visited with us Saturday and likewise expressed his sympathetic interest and cooperation in the movement for a great Bible Institute in the Southwest.

The attendance was most heartening. The spirit was fervent, high, expectant, confident. The opinion was practically unanimous on ev-

(CONTINUED ON PAGE 2)

## The Indwelling and Outflowing of the Holy Spirit

Text: "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the spirit, which they that believe on him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified)" —Jno. 7:38, 39

BY CHARLES H. SPURGEON

Beloved brethren, notwithstanding all that the Spirit of God has already done in us, it is very possible that we have missed a large part of the blessing which He is willing to give, for He is able to "do exceeding abundantly above all that we ask or think." We have already come to Jesus, and we have drunk of the life-giving stream; our thirst is quenched, and we are made to live in Him. Is this all? Now that we are living in Him, and rejoicing to do so, have we come to the end of the matter? Assuredly not. We have reached as far as that first exhortation of the Master, "If any man thirst, let him come unto me and drink;" but do you think that the generality of the church of God ever advanced to the next, "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water"? I think I am not going beyond the grievous truth if I say that only here and there will you find men and women who have believed up to that point. Their thirst is quenched, as I have said, and they live, because Jesus lives they shall live also, but health and vigour they have not: they have life, but they have not life more abundantly. They have little life with which to act upon others; they have no energy welling up and overflowing to go streaming out of them like rivers. Brothers, let us go in to

get of God all that God will give us: let us set our heart upon this, that we mean to have by God's help all that the infinite goodness of God is ready to bestow. Let us not be satisfied with the sip that saves, but let us go on to the baptism which buries the flesh and raises us in the likeness of the risen Lord: even that baptism into the Holy Ghost and into fire which makes us spiritual and sets us all on flame with zeal for the glory of God and eagerness for usefulness by which that glory may be increased among the sons of men."

I hope I hear many sighs rising up in the place! I hope I hear friends saying, "Oh that I could get to that." I want you to attain the fulness of the favour. I pray that we may all get it; for because Jesus Christ is glorified therefore the Holy Spirit is given in this fashion, given more largely to those in the kingdom to His glory. God gives no stinted blessing to celebrate the triumph of His Son: God giveth not the Spirit by measure unto Him. On such an occasion heaven's grandest liberality was displayed. Christ is glorified in heaven above, and God would have Him glorified in the church below by vouchsafing a baptism of the Holy Ghost to each of us.

So I close by this, which I hope will be a very comforting and inspiring reflection:

IV. THESE OPERATIONS OF THE SPIRIT OF GOD ARE

EASILY TO BE OBTAINED BY THE LORD'S CHILDREN. Did you say you had not received them? They are to be had, they are to be had at once. First, they are to be had by believing in Jesus. "This spake He of the Spirit, which they that believe on Him should receive." Do you not see that it is faith which gives us the first drink and causes us to live, and this second more abundant blessing of being ourselves made fountains from which rivers flow comes in the same way? Believe in Christ, for the blessing is to be obtained, not by the works of the law, nor by so much of fasting, and striving, and effort, but by belief in the Lord Jesus for it. With Him is the residue of the Spirit.

He is prepared to give this to you, ay, to every one of you who believe on His name. He will not of course make all of you preachers; for who then would be hearers? If all were preachers the other works of the church would be neglected; but He will give you this favour, that out of you there shall stream a divine influence all around you to bless your children, to bless your servants, to bless the workman in the house where you are employed, and to bless the street you live in. In proportion as God gives you opportunity these rivers of living water will flow in this channel and in that, and they will be pouring forth from you at all times, if you believe in Jesus for the full blessing, and can by faith receive it.

But there is another thing to be done as well, and that is to pray; and here I want to remind you of those blessed words of the Master, (CONTINUED ON PAGE 2)

Many are inquiring about our fall Dallas Bible School or conference to last eight days. Thanksgiving week has been suggested. Would you prefer Thanksgiving week (the last full week in November) or the third week in November? Please write us your opinion. When would it be easier for you to come? Such a Bible School will cost several hundred dollars which makes the burden heavy on us here in Dallas. Do you feel impressed to help pay the heavy expenses of bringing the best Bible teachers and preachers and singers here from everywhere, the advertising and other expenses? Let us hear whether we can count on you for part of this expense.

We hope to hear from many people. It is planned to make full announcement about the Bible School next week.

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John R. Rice

## Indwelling, Outflowing of the Holy Spirit

(CONTINUED FROM PAGE 1)

"Everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" You see, there is a distinct promise to the children of God, that their heavenly Father will give them the Holy Spirit if they ask for His power; and that promise is made to be exceedingly strong by the instances joined to it. But he says, "How much more shall your heavenly Father give the Holy Spirit to them that ask him?" He makes it a stronger case than that of an ordinary parent. The Lord must give us the Spirit when we ask Him, for He has herein bound Himself by no ordinary pledge. He has used a simile which would bring dishonor on His own name, and that of the very grossest kind, if He did not give the Holy Spirit to them that ask Him.

Oh, then, let us ask Him at once, all our hearts. Am I not so happy with all our hearts. Am I not so happy as to have in this audience some who will immediately ask? I pray that some who have never received the Holy Spirit at all may now be led, while I am speaking, to pray, "Blessed Spirit, visit me; lead me to Jesus." But especially those of you that are the children of God — to you is this promise especially made. Ask God to make you all that the Spirit of God can make you, not only a satisfied believer who has drunk for himself, but a

useful believer who overflows the neighborhood with blessing. I see here a number of friends from the country who have come to spend their holiday in London. What a blessing it would be if they went back to their respective churches overflowing; for there are numbers of churches that need flooding; they are dry as a barn-floor, and little dew ever falls on them. Oh, that they might be flooded!

What a wonderful thing a flood is! Go down to the river, look over the bridge, and see the barges and other craft lying in the mud. All the king's horses and all the king's men cannot tug them out to sea. There they lie, dead and motionless as the mud itself. What shall we do with them? What machinery can move them? Have we a great engineer among us who can devise a scheme for lifting these vessels and bearing them down to the river's mouth? No, it cannot be done. Wait till the tide comes in! What a change! Each vessel walks the water like a thing of life. What a difference between the low tide and the high tide. You cannot stir the boats when the water is gone; but when the tide is at the full see how readily they move; a little child may push them with his hand. Oh, for a flood of grace! The Lord send to all our churches a great springtide! Then the indolent will be active enough, and those who were half dead will be full of energy. I know that in this particular dock several vessels are lying that I should like to float, but I cannot stir them. They neither work for God nor come out to the prayer-meetings, nor give of their substances to spread the gospel. If the flood would come you would see what they are capable of: they would be active, fervent, generous, abounding in every good word and work. So may it be! So may it be! May springs begin to flow in all our churches, and may all of you who hear me this day get your share of the streams. Oh, that the Lord may now fill you and then send you home bearing a flood of grace with you. It sounds oddly to speak of a man's carrying home a flood within him, and yet I hope it will be so, and that out of you shall flow rivers of living water. So may God grant for Jesus' sake. Amen.

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## 20 Ministers Confer On Bible Institute

(CONTINUED FROM PAGE 1)

ery point. The power and joy of the Lord were present with us.

The visitors were served with a fine dinner by the ladies of the church. The session continued from a little after 10:00 to 1:00 P.M., and then after lunch counsel was resumed at 2:00. In the evening several brethren stayed and a fine congregation gathered to hear Bro. H. C. Ownbey preach and to hear music by Evangelist and Mrs. K. T. Finley, Rev. and Mrs. Banta, the Matthews Sisters' Quartette and The Good News Trio. It was a happy service with two additions to the church.

### Certain Points Agreed Upon

Monday morning Brother Harold T. Pultz of Mineral Wells, brought a fine Scriptural devotional message. The brethren elected the editor of *The Sword of the Lord* as chairman. Brother H. C. Ownbey spoke next. Then the chairman stated carefully the proposition that needed decision.

1. Is such a Bible Institute needed?

2. Should it pattern after the great Bible Institutes such as Moody's at Chicago, The Los Angeles Bible Institute, Northwestern Bible Institute at Minneapolis, etc?

3. Should the Bible Institute be Baptist or interdenominational?

4. Should the Bible Institute plan to begin in some local church building?

5. What kind of curriculum?

Then the meeting was thrown open to public discussion. After very prayerful and hearty discussion it was found that we thoroughly agreed that such a Bible Institute was needed. As Brother W. O. Majors stated, "We are twenty years late in getting this started." Bro. H. B. Hensley said, "I needed it fifteen years ago." Pastors told how young people in their churches are now attending Moody Bible Institute, Denver Bible Institute, John A. Davis Memorial Bible Institute at Johnson City, New York, etc. Six or eight young men present stated they planned to enroll as soon as such an Institute could be opened. Pastors stated that there were dozens of other young people who could not go 1,000 or 1,200 miles away but who would attend a Bible Institute nearby. It was agreed that the Baptist Seminary at Fort Worth and the fine undenominational seminary in Dallas would not conflict with such a Bible Institute.

We were thoroughly agreed that we ought to follow the general pattern of Moody Bible Institute at Chicago and such other standard Bible Institutes and the general set-up, policies, program and curriculum with individual differences to suit the situation here. It was felt that such a Bible Institute should be undenominational or interdenominational. That is, the brethren felt that such a Bible Institute could be safeguarded by a very strict and carefully worded statement of faith which trustees and all teachers would agree to, including the great fundamentals of the Bible. Fundamentally sound pastors, whether Independent Baptists, Convention Baptists, Undenominational, Presbyterian, Congregationalist or of other denominations who could agree on this doctrinal basis would be free to cooperate in such a Bible Institute and from such a group trustees and teachers for the Institute could be found. No compromise would be permitted on the fundamentals of the faith.

It was agreed that possibly the Bible Institute would need to begin in a church building until other quarters could be found; that if possible, nearby pastors ought to be secured of the necessary scholarship, spiritual qualifications and doctrinal soundness to help. It was felt that one man or probably two would need to give most of their time steadily to the work besides the help of local pastors and visiting Bible teachers who would come for short periods to teach. It was generally recognized that such a Bible Institute and its needs would cost an enormous amount of time, prayer, labor and money and that it ought not be attempted unless some man or two could be found who would be willing to dedicate their lives to the task under God's leadership, to lead the brethren, enlist students, maintain the teaching, raise money and pay

workers and pray through for blessings.

The place for such a Bible Institute was not decided. The preponderance of opinion was that it should probably be at Dallas. No vote was taken on this question though several expressed themselves. Oklahoma City and Houston were considered.

### Committee to Report in November

In the afternoon session Monday it was felt that a committee should be appointed to work out further details in their own minds and bring recommendations to a future meeting of ministers to take place if possible in November at a Bible School in Dallas. John R. Rice was made chairman of the committee by vote of the conference and was asked to appoint four other members. He agreed to do so after counsel with other brethren.

The committee was asked to report what they recommended about (1). Place for the Bible School. (2). Men for president and dean, if possible. (3). A statement of faith. (4). A curriculum for the Bible Institute. (5). Plans for cooperation with other Fundamental Christian leaders in the Southwest. It was felt that if possible before any trustees, president or teachers were determined upon that representatives from other denominations and pastors and Christians in independent, undenominational churches should be enlisted so that all together might give counsel and wisdom. It was the sincere desire of all present that the proposed Bible Institute should represent all fundamentally sound Christians in the Southwest who could agree upon an orthodox confession of faith concerning the essential doctrines of the Bible. Therefore, it was understood that the committee would move slowly and prayerfully and as far as possible seek the cooperation of others before assuming any authority. The committee was only to recommend to a group of Christian workers to be called together in the future and not to proceed with the organization or final plans.

### Blessed Fellowship in Testimony, Praise and Prayer

The music which blessed our hearts was of very happy spiritual quality. Evangelist and Mrs. Finley sang for us a number of songs, gave numbers on the musical saw and the cow-bells. Miss Fairy Shappard of Dallas sang in the afternoon "Blessed Redeemer" and the Spirit of God moved many to tears as she sang. Then we went into a season of prayer. Brother T. D. Mangum, deeply moved, told of his brother far away from God and living in sin and asked us to join in prayer for him. A Dallas woman, weeping, asked us to pray for her unsaved brother, a drunkard. We agreed together to pray for these things and for revival in all of our churches, a new endowment of the Spirit of God, a new day of fellowship among Christians and special wisdom in planning for a Bible Institute. And then followed our season of prayer.

God heard those prayers, too. That was Monday. While I was eating a late lunch Tuesday, my office called me. Brother Mangum was there with the brother we had prayed for! Long years ago he had made a profession of faith in Christ but had gone so far away from God that as he said, "I didn't know whether I was saved. I almost forgot my conversion." Under the earnest pleading of his preacher brother and others, he had confessed his sins to God and claimed forgiveness and peace. Our hearts leaped for joy at this answer to prayer.

And the Christian woman's poor lost brother for whom we prayed was in the services Monday night, deeply concerned and very humbly told me that he was earnestly trying to commit himself to the Lord.

I am not certain whether or not he has definitely trusted Christ for salvation. The working of the Spirit of God was very evident. God answered prayer.

In the testimonies Monday afternoon the brethren brought fine reports from their churches of revivals, souls saved and sweeter fellowship. All were greatly stirred by reports of work among the fallen women and outcasts by Bro. T. D. Mangum and others.

We have been hearing echoes of those happy hours for two days now. A pastor writes back to tell how greatly he was blessed. Another preacher was so fired with zeal as to be almost on shouting ground and was rejoicing Tuesday that he had found a place to preach.

### Eight Days' Fall Bible School

There were many expressions of anxiety about a fall Bible School in Dallas. The unanimous sentiment of the brethren was that it should not be postponed. On account of the heavy expense of bringing nationally known speakers and singers, the advertising, etc., connected with the fact that we must make our lot payment of \$500.00 plus interest November 26th had led me to hesitate. I thought it might be wise to postpone the Bible School some months, but our own church is anxious, some of the pastors offered to help with the expenses and it now seems likely that the third or fourth week in November will see a great eight days' Bible School in Dallas, with a strong program. Letters have come from a number of states and from various parts of Texas inquiring about the date of our Bible School. A full program will be made, God willing, next week.

We anxiously urge all who will to join in prayer for a Southwestern Bible Institute, that God will lead, will unite Christians in the plans that will please Him, and honor Himself with a great witness here in the Southwest.

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By John R. Rice

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## Bible Correspondence On Matthew

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Jesus to come back and reign on David's throne. See also the promise of Isaiah 9:6, 7, particularly verse 7, of Isaiah, chapter 11, of Psalm 89:3, 4, 34-37. Notice the promise of the angel Gabriel to Mary in Luke 1:32, 33. So Matthew tells the story of Jesus as the Son of David who will return to the earth and reign on David's throne, restoring His kingdom forever. Jesus is THE SEED, long promised to David.

"THE SON OF ABRAHAM." To understand this you must read God's covenant to Abraham in Genesis, chapters 13, 14 and 15 and Genesis 17:6-8. Abraham's seed are to inherit all the land of Canaan "for an everlasting possession." The only possession Jews have ever had of Canaan has been temporary thus far but their possession of the land will be eternally established forever. The same thing is promised in many other places. See II Samuel 7:10, Jeremiah 23:3-8, Jeremiah 33:14-26, Ezekiel 37:15-28. Notice that many other passages tell of the regathering of Israel under one king, the seed of David, in the land of Palestine. Christ will inherit this land promised to Abraham along with Abraham and others of his seed. Read carefully Galatians 3:16-18, particularly verse 16. To Abraham and his seed the promises were made, not many "seeds," but primarily one "SEED," that is, Christ. Matthew is written, then, about Jesus as the King of the Jews.

The terms, then, "King of the Jews" and "the Son of David," will be used a number of times in the book of Matthew and the gospel will tell how Jesus was born "King of the Jews," how the wise men of the East sought the "King of the Jews" (Matt. 2:2), how Jesus was crucified as "The King of the Jews" (Matt. 27:37).

VERSES 2-16. "Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren.

3. "And Judas begat Phares and Zara of Thamar; and Phares begat Esrom, and Esrom begat Aram;

4. "And Aram begat Aminadab; and Aminadab begat Naasson, and Naasson begat Salmon;

5. "And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth, and Obed begat Jesse;

6. "And Jesse begat David the King; and David the King begat Solomon of her that had been the wife of Urias;

7. "And Solomon begat Roboam; and Roboam begat Abia, and Abia begat Asa;

8. "And Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias;

9. "And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezechias;

10. "And Ezechias begat Manasses, and Manasses begat Amon; and Amon begat Josias;

11. "And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon;

12. "And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

13. "And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14. "And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15. "And Eliud begat Eleazar; and Eleazar begat Matthan; and

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Matthan begat Jacob;  
16. "And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ."

Notice that this is the ancestry of Joseph, the husband of Mary and not literally the ancestry of Christ. This is the official record of Christ through His foster-father, Joseph. The literal genealogy of Christ through His mother, Mary, is given in Luke 3:23-38. A prayerful notice will prove that they are not the same. The father of Joseph here (vs. 16) is Jacob. Joseph was evidently son-in-law of Heli, the father of Mary (Luke 3:23).

Notice the words printed in italics which were not in the original manuscripts but inserted by the translators to make sense, and properly so. The two genealogies are not the same. Notice that the official genealogy here in Matthew runs back through the line of reigning kings from Jechonias (vs. 12) otherwise called Jehoiakim, or Coniah, back to Solomon and David (vss. 6, 7) but the literal genealogy of Mary goes back outside the reigning line to Nathan, the brother of Solomon, another son of David. Study this very carefully. The difference in these two genealogies explains Jeremiah 22:28-30. Coniah, another name for Jehoiakim or Jechonias, was, with his brother, Zedekiah, the last of the reigning line of kings on David's throne. That is, his son did not sit upon the throne of David. And God said that he was to be written down as childless since no descendant of his would EVER reign on David's throne. This man Coniah or Jechonias is in the genealogy of Joseph (Matt. 1:12). So while it is the official genealogy of Jesus, it is not His literal genealogy, could not be! No person descended from Jechonias could ever reign on David's throne. This absolutely proves that Jesus was born of a virgin, without a human father and that Joseph could not have been the real father of Jesus. From Abraham to David are included in both genealogies. Both Mary and Joseph were descended from David. And Jesus was both officially and literally of the seed of David and of Abraham; officially through His foster-father, Joseph, and literally through His real mother, Mary.

Do not fail to prayerfully meditate on this wonderful genealogy in Matthew 1:2-16. Notice the following points of blessing. (1). Gentiles are included in the ancestry of Christ, Rahab of Jericho (Rahab, vs. 5), Ruth the Moabitess (vs. 5), and the wives of others of these men. (2). Certain women are called by name. Tamar (Thamar, vs. 3), Rahab, Ruth, Bath-sheba, "her that had been the wife of Urias" (vs. 6). (3). Of these women three were harlots or adulteresses, Tamar (Gen. 38), Rahab (Joshua 6), and Bath-sheba (II Sam. 11). (4). In the genealogy are kings and paupers, saints and the vilest sinners; for instance, study the life of wicked Manasseh (Manasses, II Kings 21:1-18 and II Chron. 33:1-20).

(CONTINUED ON PAGE 4)



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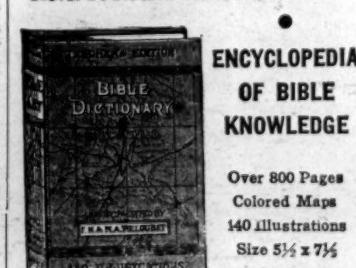
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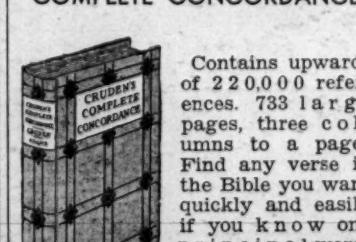
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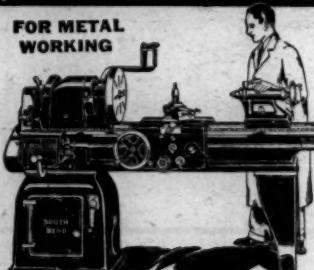
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## Bible Correspondence On Matthew

(CONTINUED FROM PAGE 3)

The lesson from these things is that Christ is the Saviour of Gentiles as well as Jews, the Saviour of harlots and idolaters as well as of moral people, the Saviour of poor as well as rich. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21). "God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3).

VERSE 17. "So all the generations from Abraham to David are fourteen generations, and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations."

For convenience and memory the genealogy is divided into three series of fourteen. Generations are counted according to the Jewish custom and may skip from father to son or from grandfather to grandson. Actually three men in the line are left out as you see by comparing this genealogy in Matthew with the stricter genealogy given in I Chronicles 3:10-16. Those omitted are Ahaziah, Joash and Amaziah (I Chron. 3:11, 12). Matthew Henry suggests they may have been omitted because they were of the wicked seed of Queen Athaliah, the daughter of Ahab and Jezreel of the Northern kingdom. Read the story of them in II Chronicles, chapters 22 to 25 and in II Kings 8:24 and II Kings 14:20. Read God's estimate of Ahab and Jezreel in I Kings 16:29-33 which may explain why these three of their descendants on the throne of Judah were omitted from the official genealogy of the king.

Remember this is the official genealogy, possibly that kept in the temple records and quoted here by God's choice because it is the official Jewish record. It would therefore follow their custom of counting the genealogy of the king of Judah.

VERSES 18, 19. "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19. "Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily." Compare this with Luke 1:26-35 where the details of the an-

nunciation and conception are related. The word "espoused" means engaged but much stronger than present day engagements. We suppose it involved a contract of marriage but they had not actually come together as man and wife. This engagement would need to be broken by divorce such as was permitted Jews in Deuteronomy 24:1. Consider Joseph's heart-breaking predicament. He knew Mary for a virtuous and devout woman, his promised bride, and yet apparently she had played the harlot and so according to Mosaic law, if publicly exposed, should be stoned according to Leviticus 20:10 and especially Deuteronomy 22:23, 24. Since Joseph could not know for sure the circumstances, whether her supposed sin was in the city or in the country (according to Deut. 22:25-27), then Joseph was not obligated to expose her. Being a tender-hearted and merciful, good man, he chose to put her away privily, evidently with a broken heart.

VERSES 20-25. "But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, the son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21. "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22. "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23. "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24. "Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25. "And knew her not till she brought forth her firstborn son: and he called his name JESUS."

In these verses Joseph stands out as a man of the finest Christian character. First, he was just and merciful. Second, he was thoughtful, anxiously and prayerfully seeking to do right (vs. 20) and third, he was a man of deep faith, immediately believing the angel. Fourth, he willingly obeyed the command of God to take Mary as his wife and in naming the baby Jesus according to command. Fifth, Joseph must have been a man of great restraint and strength of character since he "knew her not till she had brought forth her first-born son." One might preach a blessed sermon upon Joseph.

The angel here was probably the same angel Gabriel that appeared to Mary (Luke 1:26-33). The same explanation is made about the child conceived in her womb, that it was done by the Holy Ghost without a human father.

In verses 22 and 23 the reference is to Isaiah 7:14. Here it was foretold hundreds of years before that the Saviour should be born of a virgin.

May I suggest certain themes for meditation. (1). The birth of Jesus from the body of a human mother, nursed at her breast, forever glorifies motherhood and child bearing. (2). The name Jesus means Deliverer, Saviour, just as the Old Testament name, Joshua. Joshua, in the New Testament is called Jesus (Acts 7:45). (3). Consider how Joshua with the same name, was a type of Christ. Joshua followed Moses; so Christ and grace follows the law, the New Testament follows the Old Testament. Joshua led the children of Israel into the promised land out of the wilderness; so Christ will lead us into His kingdom and victory. As Joshua delivered the children of Israel from all their enemies so Christ saves us from sin and will eventually deliver His saints from all the power of the Evil One. (4). Consider the blessed ministry of angels in revealing the will of God in connection with the Bible.

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